THE

Way of Life

AND

PERFECTION

Livingly Demonstrated

IN

Some serious Animadversions, or Remarks and Answers upon the Book

ENTITULED

The middle Way of Perfection, with Indifferency between the Orthodox *and the* Quaker.

1973

Herein considered, and the naked Truth as it is in Christ Jesus, opened in real Love to the Souls of men

By George Whitehead.

Let your Moderation appear unto all Men. Doing nothing by Partiality.

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Friendly Reader,

THE Publication of this enſuing Treatiſe, is from a Neceſſity that came upon me for the holy Truth ſake, to remove Occaſions of ſtumblings out of the Way of the ſimple, and honeſt minded Inquirers after the Way of the Lord, which is perfect, ſo that although, by Reaſon of other weighty Concernments, (the Preſs being alſo clogged with other Books) this hath lain by in Manuſcript above a Year after it was finiſhed, being written at ſundry Oportunities, when I could find ſome ſpare time, yet I could not be clear in Conſcience, that my Labour in it ſhould ſo remain obſcure, or the Service fruſtrated, which I hope it may be of to ſuch ſerious and unprejudiced Readers, as deſire after the Knowledge of the Truth, as it is in Chriſt Jeſus, which is the Aim and End of my Labours and Travails; I could have been content only to have ſent a Copy of this Treatiſe unto the Author of the Book ſtiled *The Middle Way of Perfection*, if that would have cleared Truth from his Miſtake, and removed the Burden off me; but that could not be ſufficient, in

regard his Book was so publick; and if he come seriously to consider, and see wherein he hath been mistaken, and misrepresented us, called *Quakers* (especially in the latter Part of his Book) it is to be hoped, that out of a Respect to that Christianity, Justice and Moderation, professed by him, he will as publickly do us Right, in retracting his Mistakes, and Misconstruction put upon us, as to some Things of weight and moment, which in this Treatise are seriously (and from a Sense of the Foundation of God) spoken to, and opened in Love both to this Man's Soul, and the Souls of all who desire true Information in these weighty Matters of Salvation, herein treated on.

London *the* 12*th. of the* 12*th. Moneth* 1675. G. W.

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THE WAY of LIFE AND PERFECTION Experimntally Demonſtrated, &c.

WE muſt confeſs that the Author's Propoſition near his Beginning, is very moderate, (viz.) *As the beſt Phyſitians have been noted, ſometimes to take very great Regard to the ordinary Receipts of old Women, and the meaneſt Perſons; ſo will it become the Modeſt Divine to endeavour rather, to diſcover and ſift out that Truth, which lies in his Adverſaryes Meaning, then to expoſe and ſhame their Opinions.* Pag. 3.4.

As alſo, that in the firſt Part of his Book there are divers Truths contained, in which he hath expreſt more Modeſty and Candor, then in the latter Part, and becauſe there appears not that univerſal Conſiſtency in his Work, which the profeſt Indifferency or Impartiality ſhould have produced, I therefore propoſe this Method in my Obſervations and Remarks upon them viz.

1*ſt*. To take Notice of thoſe Truths in his firſt Part, together with ſome Variations therefrom, as I find them.

2*dly*. To conſider, whether his Reflections upon us are conſiſtant therewith, as touching our Principles.

Sect. I. As touching *Justification* he saith, viz.

To avoid needless Difference with Brethren, I must distinguish Justification; Justification *we agree to be a forensical Act, opposed to the laying any Thing to a Man's Charge, whereby he may be condemned: who shall lay any Thing to the Charge of God's Elect? it is God that justifieth: now there is a Double Charge, the Charge of the Law, that we are Sinners, and so condemnable for violating of it, and the Charge of the Gospel, that we have not performed the remedying Condition which God requires of us, for the escaping of that Condemnation.*

And also he farther explains. *There is a farther Justification in regard to a particular Charge of the one, or an universal Justification against all Accusations, or the Charge of both, as we must answer to the Charge of the Gospel by denying that Charge, and pleading our Performance, we answer the Charge of the Law, by confessing it and pleading Christ's Satisfaction.*

Our Faith and Repentance is our Righteousness, in Regard to the Gospel, but Pardon of Sin together with this Righteousness may go both into universal Justification.

Pag. 5.

And that, *God justifying us by this Righteousness, that is by Faith or Evangelical Obedience, without the Works of the Law, and that pardoning us as the Effect of that Act, may both make up the Compositum of Universal Justification; you see how tender I am of persisting in any Mistake, wherein I have or may prejudice others; I do not find that the Scripture doth denominate or pronounce any one Righteous, or a Just Man, from one End to another, upon any other Account then his doing Righteousness, yet will I not quarrel with any that say, we are made Righteous also by Forgiveness; and that the Delivery of us from Sin, from the Law and Condemnation by it, is Justification, though really I am apt to think that this Work is rather to be attributed with the Apostle to our Redemption: Compare* Ephes. 1 & 7. 2 Cor. 5. 19. Rom 3. 24.

Animad. Observe what is hereby granted.

1*st*. That Justification is oppos'd to the laying any thing to a Man's Charge

Charge, whereby he might be condemned, as, who shall lay any Thing to the Charge of God's Elect? The Question therefore is, whether God's Elect be chargeable with any Thing that is condemnable? For against a Righteous Man there is no Law; this answers the End of Christ's coming in the Likeness of sinful Flesh, that he might not only condemn Sin in the Flesh, but that the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit; and this then truly acquits and clears such, who thus walk, both from the Charge of the Law and of the Gospel, there being no Condemnation to them that are in Christ Jesus, &c.

2*dly*. That we cannot deny the Charge of the Gospel, until we have performed that Remedying Condition, which God requires of us for the escaping the Condemnation, or rather until that true Faith and Repentance be wrought in us by the Grace of God, as the Condition upon, and through which God doth both pardon and justifie.

3*dly*. That God justifieth us by this Righteousness that is by Faith, or Evangelical Obedience, without the Works of the Law; it must be considered, to be without those Works of the Law which the Apostle intended, as namely those that were fleshly and shaddowy (that were not essential to an Evangelical Righteousness) and not that substantial and continuing Obedience of that Love, which is the fulfilling of the Law.

4*thly*. That Evangelical Obedience and doing Righteousness, by which God justifies, or pronounces any one Righteous, and in which his Elect is not chargeable or condemnable, either by Law or Gospel, must needs therefore be a sincere Obedience, without the Mixture of Sin or any Thing condemnable, Christ being the Cause and Worker of that Faith, Sanctification and Righteousness in the true Believer, from whence his Obedience and doing of Righteousness proceeds, all which seriously considered, doth both shut out the Opinion of the Imputation of Christ's Righteousness to Men, while actual in their Sins, and the pronouncing them Righteous in God's Sight, who are by his Spirit denounced or condemned in themselves, as unrighteous and disobedient Persons; for where real Faith and Repentance from dead Works is wrought in the Heart, there is a real Cessati-

on from those Works, and evil Actions, although the very Nature and Seed thereof is not immediately wrought out of the Heart, but by Degrees.

But then I see no Cause why it should be said, that Pardon or Remission *is not any Essential Part*, or *no Part of Justification, but the Effect*, as in Page 4. Seeing that Pardon of Sin, together with our Faith and Repentance (as the Condition) goes both into Universal Justification, as before, though a Pardon of Sins past upon true Faith and Repentance be not alone the absolute Justification, but also a Perseverance in faithful Obedience to the Gospel is necessary to an absolute justified Estate, both being by the Grace of God, in and through Christ, wherein he looks upon the Creature that is truly humbled, with an Eye of Compassion in remitting of Sins past, and with his Fatherly Love and Goodness in preserving and keeping such in the Sense of his Goodness, which doth obliege to Faithfulness and Continuance in the Truth unto the End, so that in an absolute justified Estate, there is both an Experience of true Humility, living Faith, Sanctification and sincere Obedience, and the continuance of the same [according to these Scriptures 2 *Cor.* 5. 17, 18. *Ephes.* 1. 7. to the End. *Rom.* 3. 24, 25, 26, 27, & 31. ver. compared with ver. 21. see and observe also *Titus* chap. 3. 4, 5, 6, 7.] the real Experience whereof is beyond Mens Thinkings and Conceivings, and it is only the true Believers, and sanctified Ones, who can truly say from an inward Experience of the Work of God in their Hearts, that *Christ is made unto us Wisdom, Righteousness, Sanctification and Redemption*, and he that spared not his only Son, but delivered him up for us all, how much more shall he not with him give us all Things?

Sect. II.

And seeing it is also granted or at least implied, that the State of Justification extends to a State of Perfection, it is necessary we by the Way further take notice of some Truths laid down by this Author about Perfection, as namely. It is to be acknowledged.

1st. That there are and may be very many Scriptures, easily

prest

preſſed by the Quakers *and* Papiſts *for the Service of their Doctrine; ſo that there is no doubt but thus much is proved,* pag. 6. *that it is our Duty to be as perfect, as they would have; every Sin is forbidden, and every Good Thing (that is to ſay, by the Law of Innocency) is commanded.* [thus far true]

2*dly.* He cites *Auguſtine de Spiritu et Littera*, that he ſaith, *Alia eſt Queſtio, utrum eſſe poſſit Homo in hac Vita ſine* pag. 7. *Peccato, alia, utrum ſit? It is one Queſtion whether it be poſſible for a Man to attain to ſuch a Perfection as to live without Sin? and another, whether there be any that do?* Unto which this Author addeth, *That it is poſſible to attain this by Grace, or the ſpecial Aſſiſtance of God's Spirit, he thinks it beſt to grant; he thinks it not fit nor ſafe to ſay, any or all of God's Commands are Impoſſible——the Work is to be attributed to him, unto whom nothing is impoſſible.*

Animad. Thus far we agree then:

1*ſt.* That it is our Duty to be ſo perfect, as to live without Sin.

2*dly.* That it is alſo poſſible by the Grace and Aſſiſtance of God's Spirit, ſo to live and to keep all God's Commandments, though not poſſible to any Man, by his own free will and Strength, but only through the Aſſiſtance of divine Grace, it being God that worketh in us to will and to do, as alſo this Author freely grants.

That under the Covenant of Grace, God expecting our Works to be right, that they proceed only from the ſincere Heart, pag. 6.

Animad. And that Heart muſt be ſuch a one, as will not willingly diſobey God; and then what ſhall be wanting in Performance when God affords the Aſſiſtance of his Grace and good Spirit, which is alſufficient? And further he ſoberly cautions, viz.

And if any in the Diſpute, do carry the Matter ſo high againſt them (viz. the Quakers*) as to deny what they contend for to be poſſible, they may if they pleaſe, chooſe mere Warineſs from Saint* Auguſtine; *for the* Quakers *aſcribe not to themſelves, but to the Spirit, the Life, the Power, or to Chriſt within, all that they do:* [then he addeth, viz.]

On the contrary ſide, if theſe Friends will not be content with what is allowed them, that our Duty reaches ſo far, as not to ſin at

all,

all, that this our whole Duty is possible through that Spirit by which I hope, some of them are led, pag. 8.

Animad. I am glad that this Author hath so freely manifested a serious and ingenious Mind in him, as to confess unto these Truths,

1*st*. That it is our Duty to be so perfect, as to live without sin.

2*dly*. That it is possible, through the Assistance of God's Spirit so to live.

3*dly*. That they who dispute against us, should chose more Wariness, then to deny the Perfection we contend for, to be possible.

4*thly*. That the *Quakers* ascribe not the Possibility to themselves, but to the Spirit and Power, or Christ in them, in whom their Sufficiency is.

And I do heartily wish that he were so far consistant herewith as by the same Spirit and Power, to acknowledge and believe on the behalf of Christ and his sincere Followers, that they are both willing, faithful and obedient in performance of their Duty, as well as accomplished with the Knowledge and Power for that End.

Note. Otherwise I cannot see, but this Man will leave a secret and hidden Charge against God's Elect and Justified Ones, which is not, that they either want the Knowledge of their Duty, or God's Assistance for Performance; but that they either want Willingness, or are unfaithful to God therein, and how are they then said to be called, and chosen and faithful? or how are his People a willing People in the Day of his Power? And he confesseth a sincere Heart hath God's Elect; therefore let us further observe those Passages, wherein he differeth with us in this weighty Matter.

Upon *Augustine*'s Question *whether there be any that do attain to such a Perfection, as to live without Sin*, he concludes with the Denyal, and *that if these Friends say, that every one who doth not attain to the same Pitch, as to live without Sin, cannot be in a State of Grace and Salvation, he shall think it Time to send them to the same Father and Book for their Reproof and Satisfaction*; but he hath confest, *the Duty of Man is, not to Sin, and that it is possible through that Spirit, by which he hopes some of us are led*, citing

citing these Scriptures, viz. *Walk before me and be thou perfect. Thou shalt love the Lord with all thy Heart, with all thy Soul, with all thy Strength. Thy Will be done in Earth as it is done in Heaven. Be Followers of Christ, and as his was, so must our Conversation be in the World.* But then this Author concludes.

There is no Man hath a sensible Knowledge of himself, pag. 8.
but he perceives daily, how far his Duty is above his Performances.

Animad. 1st Though we do confess that such an Estate of Grace and Salvation, as to live without Sin, is not suddenly, or at the First Dayes Work attained unto, yet by Degrees every one that follows Christ through the Work of Regeneration, and so comes into an Estate of absolute Salvation, such come at length, yea in this World, to be delivered from all Sin, and to know that Christ's Saving Work effecteth a Salvation from Sin; he throughly purgeth his Floor, as this Man also denyes not, but the END of Christ's Manifestation in the Flesh, *was to redeem us from all Sin, to destroy the Works of the Devil, to restore us out of sin and unrighteousness, and present us to God a* pag. 8, 9.
a Peculiar People Purified by Faith, Zealous of Good Works, Holy and without Blame, Entire, and wanting nothing, Perfect and Compleat in ALL the Will of God. These being seriously considered, the Truth thereof believed, and a Living Faith, Hope and Expectation begotten in us for the fulfilling of these and such like Testimonies of Holy Scriptures, we think there is no Cause to send us to *Augustine* for Reproof; for we must prefer Christ and the Apostles Testimonies in the Scriptures of Truth, before any other Man's private Opinions.

2dly. Though it be the Estate of many Men who have a Knowledge of themselves to perceive how far their Duty is above their Performances, yea of such as may have a Sincere Mind and Desire in them to see all Lets and Hindrances of Performance removed, yet neither is this Imperfection alwayes the Condition of such; nor is this Deficiency the Estate of every Man, for, there are Young Men and Fathers in the Truth, as well as little Children, and whosoever is so far enlightned, as to perceive a Shortness in Performance or Duty, yet having a *sincere Desire* to follow the Lord, and be made conformable to his Image; there is a Promise to such, and as they waite upon the Lord, he will renew their

strength

Strength, and grant unto them the Desire of their Souls: *Blessed are they that Hunger and Thirst after Righteousness.* And further when God makes known his Will, and tells to thee O Man what thou oughtest to do, namely *to do justly, love Mercy and walk humbly with the Lord thy God*; if in Submission thou yield to him, thine Help will be in him, as also he imposeth no Impossibilities upon his Church, but freely affords Grace and Power to encourage and assist in Real and Perfect Obedience; and he having sent his Son a sufficient Workman to redeem Man from all Iniquity, and he works in us to will and to do; what shall hinder the sincere Soul from its Duty, if no Grace be wanting, nor Divine Assistance witheld on God's Part, nor a sincere Mind awanting on the Creature's Part? Where can there be a Place for Disobedience to remaine? Shall any charge God's Elect, or condemn his Chosen and Faithful Ones with Unwillingness to serve their so Gracious Lord and Master? Let not such a Charge or Condemnation be left upon them, who are God's Workmanship, created in Christ unto good Works, unto whom the Promise, both of Power, Sufficiency and of Willingness is made, and so experimentally received in the Day of his Power; and withal let it be considered that, as through the first Work of Grace in the Heart, there is a sincere Mind, Desire and Willingness in the Creature to follow the Lord, he deals gently with such, and draws them on by Degrees, even with Loving-kindness; he layes no more up on them then suits their Abilities given; suffers them not to be tempted above what they are able; and his Grace being sufficient for them, he exerciseth Patience, chargeth not Temptations as Sin upon them when they consent not; he also dealeth with them as a Shepherd, leading gently those that are with young; in the Day when he maketh up his Jewels, he spareth them, as a Man spareth his only Son; he attends and assists the travailing Soul in his Journey, he gives the Babe Suck; he affords them Time and Space for growing in Strength, until they become Men; he hath Regard to his own workmanship from the least or smallest Beginnings thereof. O that the Work & Dealings of God in his New Creation were seriously minded, & really experienced; this is beyond all Mens acquired Notions, Gatherings, Distinctions and Professions, that are without this Living Inward Experience

ence of this Saving Work, and this would end Controverſie and Strivings.

Sect. III.

Object. But the Failings of ſuch are recorded, that were ſaid to be Perfect. pag. 8.

Anim. So alſo are their Deliverances, as *David's*, *Job's* and others. Again, if *the End of Chriſt's Manifeſtation was to redeem us from all Iniquity, to deſtroy the Works of the Devil, to reſtore us out of Sin, preſent us unto God holy and without Blame, entire wanting nothing, perfect and compleat in all the Will of God, and hath purchaſed for his Church and People ſuch a State, as to be without Sin*; why ſhould any go about to fruſtrate his End therein, or invalidate his Purchaſe? And why ſhould any contend or argue for the contrary End? And what more can we deſire of Perfection, then is here granted? But it is added, *that this State which is compleating alwayes, muſt not be expected to be compleated until the other Life* pag. 9. Conceſſ. pag. 8, 9.

Animad. We muſt look upon this to be a Diverſion from Scripture; *Ye are Compleat in Chriſt*, as well as not anſwering the End for which Chriſt gave himſelf, that is, to waſh and purifie his Church, and to preſent her a Glorious Church, without Spot or Wrinckle or any ſuch Thing, although in this Life ſhe arrives not to that Fulneſs of Glory that ſhall be hereafter, yet to ſuch a Spotleſs Eſtate as to render her both Beautiful and Glorious (elſe how could he ſay to his Spouſe, *Thou art Fair, thou art my Undefiled, there is no Spot in thee*) in which Chriſt preſents his Church unto his Father, as being the Effect of her being waſhed by Water through the Word, which ſurely muſt be in this Life.

Object. *But while ſhe is both a Gracious Church* (that is) *while ſhe is in this Life ſhe ſhall not be without her Wrinckles nor her Troubles.* pag. 9.

Animad. Such Kind of Reconciling and Suppoſitions, together with this deferring or putting off perfect Freedom only unto the State of the Life to come, I ſay, ſuch Work as this hath given many looſe Profeſſors and others too much a Liberty, both to con-

 found

found the State of Grace with that Universal State of Sin, and so that of the Gospel with that weak Estate under the Law, as also to oppose Christ's Work in this Life, and to put off Freedom from Sin unto that which is to come; and in this Faith many take a Liberty all their Lives to the Hazard of their own Salvation, which if the sad Consequence of such Doctrine were seriously considered, and prudently foreseen, we should all preach up Righteousness, and cry down Sin, and excite Men to lay hold of Christ, and believe in him for perfect Redemption, and not argue for the Continuance of Sin all our Dayes, knowing how apt Men are to lay Hold of that which most suits their corrupt Minds, which are in the Evil Works; we should not dispute for Sin, or a Deficiency in Duty, whatever Infirmity we perceive in our selves, but in all sincerity wait upon God, and exercise all Diligence through his Grace, Light and Presence for Evil to be suppress, and the Seed of Enmity to be extirpated, both out of our selves and others; that Righteousness might be exalted, and run down as a mighty stream to wash away the Dirt and Corruption, which greatly abounds among many, who think to salve themselves, and to quiet their justly disturbed Consciences, with a Feigned Application of Christ's Righteousness and Merits, however they neither allow him, nor his holy Nature to have a Place in their Hearts, whose unsound Doctrine, as well as their unchristian Lives, hath levened many into Hypocrisie as well as kept them in ignorance from the very Life and Nature of Christianity, which consists in the inward Enjoyment of the *Real Righteousness* and Nature of the Son of God, as inwardly revealed, spiritually begotten, born and brought forth in the Soul through the Spirit of Holiness.

What the Author saith concerning *Perfectio Viæ* or *Patriæ Viatorum* or *Comprehensorum*, *a Perfection belonging to the State while we are in the Way as Travelers, or a Perfection belonging to the State, when we shall get home or to our Country*, pag. 6.

Animad. It is granted that there is a twofold Perfection belonging to the Saints, as namely to the State, as Travailers in this Life, and to the State of that to come, and that which is to come doth exceed the Estate that now is, as to the Fulness of Glory, yet granting a Perfection in the Way or Journey, in Order to that further

further Degree at the Journeys End; this then is a Perfection in *the Way*, not out of it, and what is the Way that conduces to a further Glory? but the *Way* of Righteousness, *Thou wilt guide me by thy Counsel, and afterward receive me to Glory. With me to live is Christ, and to dye is Gain.* The exceeding Weight of Glory which is prepared for the Righteous hereafter none can attain to, but they that faithfully follow Christ, while in the Earthly Tabernacle; the Perfection of Grace here, which conduceth to the Perfection of Glory hereafter, admits not of the Continuance of Sin in Saints in this Life.

Sect. IV.

Object. If this Perfection which consists in a Freedom from all Sin doth remain for the Rest above; I see not who there now is, that can free himself from sinful Imperfection in this World, pag. 10.

Herein he speaks doubtfully, and his not seeing the man, that can free himself from all sinful Imperfection, is no Argument to prove that there is no such man, as Christ doth so free; he further saith, *That Perfection which belongs to the Estat of this Life is to be considered in the Kind and in the Degree of it there is a Perfection in Kind and of the Degree.*

Animad. Well, this Perfection in Kind is our Business to plead for at present, as namely the true Child of God, or he that is born of God, who hath his Seed remaining in him, his Generation and Kind is of a pure Nature, the Heavenly Birth is of a right Seed, and that which is born of God overcomes the World; this Birth outgrows, overcomes and works out by Degrees all that is of a contrary Nature or Kind in man; and that there are Fathers, Young Men and Children in Growth, as this Man moderately states our Doctrine: And concerning his two Questions, which he would fain be satisfied in, viz.

1st. *Whether that Degree of Holiness, which is attained by any Man, is not the Duty of every Man?* pag. 10.

Answ. It is the Duty of every man to experience a Perfecting Holiness in the Fear of God; and without Holiness no Man can see God; every Member of Christ, and every Branch that abides in him, is of the Heavenly Father's purging, and therefore must be

throughly purged; his Work is perfect, and it is said to him, *Thy People shall be all Righteous.*

2dly. *Whether he that failes in the least of what is his Duty, doth not sin?*

Answ. Yea, *But if any Man sin we have an Advocate with the Father, and if we walk in the Light, as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Unrighteousness*; the Righteous Seed in us overcomes and works out the contrary.

Concess. *We do not deny to them that Perfection in its Kind, which every Man doth and must attain unto, that is saved; the great Difficulty will be only in a Right Understanding, of what kind of Perfection it is which is to be agreed upon by both,* pag. 10.

Animad. Seing that it is immediatly after granted, *That when the Scripture speak of any Good Man or Woman, that fears God and works Righteousness, it is all one in Holy Language,* pag. 10, *as the being perfect is, and that to be a perfect man is to be a Just Man, a Righteous Man that fears God and eschews Evil.* So then the Kind of Perfection must be that of Goodness, Righteousness and Justice, &c. *Be ye Perfect as your Heavenly Father is Perfect; be ye Merciful, as your Heavenly Father is Merciful,* Luke 6. 36. or as this Man well sayes, *our Duty is not to sin at all, to be in our kind, as God in his is Perfect.* And indeed they who have escaped the Corruptions of the World, and by the precious Promise of God, are made Partakers of the Divine Nature, they are conformable to his Image, Partakers of his Goodness, Kindness, Mercifulness, Long-suffering, &c. now this is the Kind and Nature, which every true Child partakes of, and grows up in, both to strength and stature in Order to a future Glory, though I grant all have not the same Gifts, Parts and Abillities in a Way of Demonstration, yet in every true Babe and Child of God, there is that hidden Seed, Nature and Life, wherein both Purity and Perfection do consist. and the Perfecting of Holiness is known, and from thence doth spring up the Fruits of Righteousness, and though I grant, that there were and may be Failings for a Time on the Creature's Part, in whom the Work of Grace is begun, and a Noble Plant in the Seed or Root, before it be grown up, yet those Failings do not alwayes remain, but even in this Life; or

this

this Side of Time are outgrown and done away by that Noble Seed and Birth of the Heavenly Father, unto which the Perfection is originally ascribed, and only to Man or the Soul, as Partaking thereof.

If we confess our Sins, he is Faithful and Just to forgive us our Sins, and to cleanse us from all Unrighteousness; a manifest Incouragement not to continue in Sin, nor to despaire because of it, nor yet to believe its Continuance in us, but to believe that he, whose Faithfulness and Justness will allow of Forgiveness, will cleanse us from all Unrighteousness; for, we are sure this Righteousness admits of no Unrighteousness at all in us. pag. 12.

The Author addeth, viz.

Of what Value then that Notion about this Righteousness of God, which after many Years Thoughts I have offer'd in the two former Papers, I leave to Time, &c. pag. 12, 13.

Animad. Well, I desire the Lord may yet further open this Author's Understanding with an experimental Knowledge of the Righteousness of God in Christ Jesus, in the Revelation thereof from Faith to Faith, and this will be more to Confirmation and Satisfaction then all Man's Thoughts, studied Notions and Comprehensions thereof; and seeing there hath been such serious Inclinations in his Heart, it is to be hoped that the Lord will answer his Expectations, if he waits upon him, and hath an Eye to him in that Measure of his Divine Light given.

Sect. V.

Object. *There is no Man that sinneth not; there is not a Just Man upon Earth, that doth good and sinneth not; there is none that doth good, no not One*, page 13.

Animad. 1st. These Places if rightly considered, cannot reach or comprehend the highest State or Growth of Saints under the Gospel, or of such as are born of God, whom the Wicked One toucheth not, and who do not commit Sin; for such do Good and do not sin in doing Good; but some learned Men do not understand the Words cited, in the same Sense or Mood, as rendred in the Translation, viz. that there is no Man that sinneth not, or no Man Just that doth Good and sinneth not, but in the *Potentiall*

tial, viz. *may not sin*, or no Man but that he *may* sin, and *no man Just in the Earth that doth Good and may not sin*; and that this concerned a Legal State, or the State of a Just Man under the Law, and not of a Gospel Estate or Attainment, thus Dr. *Gell* in his Essay towards the Amendment of the last English Translation of the Bible, Fol. 768, 769. Besides, there is a Difference betweena *Just* Man, as in the Law, and a *Good* Man, as in the Gospel; it is not said, that there is not a *Good* Man on Earth that sinneth not.

2*dly*. *There is none that doth Good, no not one*; cannot be taken universally; for that were to contradict the Saying before, of the Just Man *doing Good*, and to bring this as a proof of the Saints State, cannot be Just nor Right; for it did not concern them, but the Unconverted *Jews* and *Gentiles*, and such, as neither understood nor sought after God, see *Rom.* 3, 9, 10, 11, 12, 13, 14, 15, 16. 17, 18. together with the Place in the Psalms to which this refers.

Object. *In many Things we offend all; if we say, we have no Sin we deceive our selves*, page 13.

Animad. Nor do these comprehend the highest Growths or Attainments of Saints and Good Men in this Life; it was usual, both with Apostles and Prophets to personate, or take in themselves with the least and weakest of those they spoke and wrote to, using the particle WEE, as instance in the same Apostle cited, *Jam.* 3. 9. *Therewith curse WEE Men*, and 1 *John* 1. 6. to the End, and it is also said verse 10. *If WEE say, WEE have not sinned, WEE make him a Lyar, and his Word is not in us*, yet see he declares the Remedy, as well as the Disease, verse 7. *If WEE walk in the Light, as he is in the Light, We have Fellowship one with another and the Blood of Jesus Christ his Son cleanseth us from* all *Sin*: and further he shews his Holy Design in what he writes in these Words, viz. *My little Children these Things write I unto you, that you sin* not, 1 John 2. 1.

Object. *No Man is regenerate but in Part, not as if one Faculty was sanctified and not another, but there remains the Principle of Corruption, together with the Principle of Grace, which is infused, that is both Flesh and Spirit in the same Person, and what soever proceeds from the one cannot be Sin, as what soever proceeds from the other cannot be otherwise* pag. 13.

Animad

Animad. Herein we differ, for we muſt confeſs that by Degrees, the Work of Regeneration, and Sanctification comes throughly to be effected, or perfected in every one that continues in true Faith, even to a through purging out of Corruption, and to a perfect Mortification of that from whence Sin proceeds; *be ye ſanctified throughout in Body, Soul and Spirit*, and farther, *They that are Chriſt's have crucified the Fleſh with its vile Affections*; and it is not the Fleſh meerly of it ſelf, but as it is ſubjected to an Evil Principle or Seed of Sin, that brings forth corrupt Actions, but Chriſt's Work is throughly to purge.

Sect. VI.

But further ſeeing this Author's Opinion is, that *no man is Regenerate but in Part, and that there remains the Principle of Corruption, together with the Principle of Grace*; how doth he diſpenſe with theſe Scriptures cited by him, viz. *He that committeth ſin is of the Devil*; *Whoſoever is born of God doth not commit ſin*; *for his Seed remaineth in him, and he cannot ſin becauſe he is born of God*; *He that is born of God keepeth himſelf that the Wicked one toucheth him not*, 1 John 3. & chap. 5.

To ſalve this, he tells us that *St. Auguſtine doth lay ſome two or three of theſe Texts together, and offers us this Solution*; *That which is born of God* (ſaith he) *ſins not, which is as much as to ſay, there is that which is born of God in the true* Chriſtian, *and that which is not born of him*, page 13.

Animad. I grant that there is *that*, which is born of God (as relating to a Thing or Principle) ſpoken of in John's Epiſtles, as *WHATSOEVER is born of God overcomes the World*; *and this is the Victory that overcomes the World, even our Faith*, 1 John 5. 4. well this is to our Purpoſe ſtill, that WHATSOEVER is born of God overcomes the World, and ſurely then, this doth not leave the World's Principle of Corruption unſubdued in true Chriſtians, but there is alſo WHOSOEVER is born of God doth not commit ſin; for his Seed remaineth in him, and WHO is he that overcometh the World [who] relates to the Man or Perſon that believes in the Son of God, as well as the other doth to the Principle or Seed in him, ſo that as the holy *Seed*

or

or that which is born of God comes into Dominion in Man, this takes in the Creature or Soul to partake of its Nature again, as the Author hath added, *That according to the Prevalency there is of any of these two Principles in the Soul, so is the Person to have his Denomination*, page 13. Very true then, as the Good Principle becomes prevalent in the Soul, man becomes a good man, or an holy and just man.

As for his Allegation from the Apostle in Rom. 7. *That the Apostle did the Evil he would not, saying, it is no more I that doth it, but Sin that dwelleth in me*; This, it is true, was a State that *Paul* knew in the Time of his Warfare and Travail; and even in this State God had Regard to the Sincerity of his Mind, wherewith he served the Law of God, even while he was warring against the contrary Law; but as I answered before, this Apostle as well as others, did so far condescend to the Weakness of others, as not only to signifie such Exercises as he had past through, but also to personate the Conditions of others to whom he wrote and spake; for, he could not be in all those different and various States that he represents in that Epistle to the *Romans*, at one and the same Time when he then wrote, viz. as to be both *Carnal and Spiritual, sold under Sin*, and yet *freed by the Law of the Spirit of Life in Christ* Rom. 8. 1, 2. with many more Instances, which might be cited out of the same Epistle, compare *Rom.* 6, & 7, & 8. Chapters, read them seriously, also how plain is it that *Paul* condescended to speak as one below his own present Attainment; for *I speak after the manner of men, because of the Infirmity of your Flesh*, Rom. 6. 19. *To the Weak I became as weak*, &c. see 1 Cor. 9. 22.

Object. What is alledged by this Writer for *the Principle of Corruption remaining in the Child of God, & for all Men being sinners, and for every Man upon Earth sinning against the Law of Works, in leaving undone what it requires, or doing what it forbids in Thought Word or Deed, even continually*, page 14.

Animad. I think he hath sufficiently answered himself with a Confutation, distinguishing by these Texts and Confessions inserted in the next Section,

Sect. VII.

Sect. VII.

He confesseth *That other Texts say, that the Regenerated do not sin, and the Blood of Christ cleanseth us from all Sin, and there is no Man sins against the Law of Grace, so as to leave undone what the requires as the condition of Life, who is saved*; as also, *that all Power is committed to the Son; the Law of Nature is put into Christ's Hands to be commanded by him who do together with Remedying Grace are Parts of his Law*; But then he bids us *distinguish between sinning against one or other Precept of Christ's Law, and sinning against it as a Conditional Covenant by none performance*. To this I must add, 'tis true that the Condition of Life cannot be left undone by any who are saved, that is, Faith and Repentance cannot be omitted by any such, or no Man can be saved, or inherit Eternal Life in a State of Unbelief; but then if this great Condition of Life be performed, or this Remedying Grace received and enjoyed, sincere Obedience to Christ's Law in lesser Matters must needs follow; for, as the Performance of the greater Things must needs argue a Capacity to perform the lesser, so we ought to shew a sincere Respect and Faithfulness to our Lord and Master in the least Things, as well as in the greatest; for, he that is unjust in the least, is unjust also in much; and if they be Christ's Friends that do whatsoever he commands, then it's evident that in a State of Grace, Favour and Union with him, Christ doth not permit of sinning against one or other Precept of his Law upon any Account; and though there be that which is called the Law of Works, which the Believer is never under nor obliged to perform in the Shadow, in the Flesh or outward Part, yet the Law of the New Covenant, the Law of the Spirit of Life in Christ, the Law of Faith, the Law of Love must be performed and faithfully obeyed by all that come into that Covenant, or to be under Christ's Government in his Kingdom, and as for his Covenant as Conditional, or what is required thereby as the Condition of Life, this admits not of the Continuance of Sin or Corruption; see what the Author grants in this Case. *If thou will enter into Life saith Christ, keep the Commandments; neither Circumci-*

page 14.

Luke 16. 10. *see also Mat.* 5. 19.

sion nor Uncircumcision availeth any thing saith the Apostle, but Faith working by Love, in one Place, but a New Creature, in another, but keeping the Commandments of God, in a third; do we make void the Law through Faith? No, we establish it, that the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit; the doers of the Law shall be justified; it appears by a Multitude of such Scriptures as these [saith he] *that the Law or Commandments of God are to be kept or fulfilled; that the Fulfilling them is required as necessary to the Person justified, and consequently, as the Condition (which is all one) of Pardon and Life.*

A plain Concession to truth.

Thus far he grants, page 14. which is a large Concession.

Object. But again, *To help us out here* (he saith) *we must distinguish after our more sober and best Divines; the Law of God may be considered ridgedly, or not ridgedly, that is with Condescension to Humane Frailty, according to the Measure in every one of the Gift of Christ, or according to our Model, Strength or Grace in this Life, and that Degree of Performance which God requires of us precisely in the New Covenant, to the obtaining of Salvation; it is in the latter, the mild the gracious, not in the former, the ridged Sense, that such Texts are to be interpreted that the Law or Commandments are fulfilled, and that the Observation is made necessary to the justified and saved.*

pag. 14.

pag. 15.

Animad. 1*st*. That there is a gracious Condescension in God towards Mankind, as not to leave Man under the Severity of the Law, without affording Remedying Grace, is confest by us, as also according to the Measure of the Gift of Christ in every one, and according to our Strength and Degree of Grace, which he affords us; he doth condescend both in extending Pardon, remitting Sin past, delivering us from under the Severity of the Law, and justifying us from all those Things, from which we could not be justified by the Law of *Moses*, as we receive and submit unto his Grace, and New Covenant of Life and Salvation, but still this mild and gracious Condescension of God, his Law and Commandments appertaining to this Covenant, admits not of the Continuation of Sin, nor doth the least Measure of the Gift of Christ, or Principle of Grace admit of Corruption or Sin to remain with it, but by Degrees works out the very Seed and Principle of Corruption

it on, and sanctifieth the whole Man, leavens the whole Lump, *in* so much that this increaseth, and Truth springeth up daily, and the Fruit of the Spirit groweth and ripeneth in man, as he comes thus to be prepared & fitted, and hereby comes the Way of Life & Salvation to be made easie and delightsome to him: Take my Yoak upon you; for my Yoak is easie and my Burden light saith Christ, and this is the Love of God, that we keep his Commandments, and they are not grievous but joyous to us; thus the Grace and Love of God makes Way through all Difficulties, and makes all that he requires in the New Covenant to be, not only possible, but easie and delightsome to that Soul who comes to Christ, who said, come to me all yee that labour, that are weary and heavy laden and I will ease you [namely, I will ease you from the Burden of your Sins and of your Failings in your Duty, and of the Severity or Condemnation of the Law, which you have been labouring and travailing under, I will perfectly ease you and free you, that you may the more cheerfully bear my Yoak, and undergo my Burden, and I will enable you to run the Way of my Commandments with Delight; I will lay no more upon you then what you are able to bear, and cheerfully to undergo; be of good Comfort, for I have overcome, &c.] And I further grant God's merciful Acceptation of us for Christ's sake, and of what we do, through the Obedience and Oblation of Christ Jesus, as he gives us an Evidence by his Spirit of our being in him, accepted in the Beloved; and this Acceptation extending to the least of his Children and People, and to the lowest Nature among them, whose Hearts are sincere towards him; so this is Encouragement unto them to persevere in Obedience according to their Measures, and Abillities in this Gift of Grace, that they may continue therein, and grow from Strength to Strength and from Faith to Faith, untill they come to Maturity, or to a full Age in Christ.

Now the least Child, or lowest of the Servants of God, in obeying or being faithful to what he gives them to improve according to their Abillities, such do not commit Sin therein.

Object. There is no Man keeps the Commands of Christ, so as never to fail in any thing of his Duty, but every Child of God keeps them so as they are made the Condition of Life in the New Covenant, page 15.

Animad. To the first it may be granted, that no Man hath always kept the Commands of Christ; *For, if we say we have not sinned, we make him a Lyar.* To the second Part, if every Child of God keep his Commands, as they are made the Condition of Life in the New Covenant, then I hope it will be granted however, that the greatest and most substantial Commandments are kept, and how he should then neglect the lesser, or remain unfaithful in the least Things I cannot understand; for, *ye are my Friends if ye do whatsoever I command you,* saith Christ; and he that is faithful in that which is least, is faithful also in much: Now, this great Commandment of Love being the Fulfilling of the Law, must needs be therefore comprehensive of (or take in) the lesser Commandments; and farther let it be seriously minded and considered, that he that is come into the New Covenant, or to be in Covenant with God, is come into that Agreement and Union with him, which this Covenant contains, which admits not of the continuance of Sin, or Breach of the Law of this Covenant; and he that abides in Christ sins not; he that dwells in Love dwells in God, be not deceived, he that doth Righteousness is Righteous, even as he is Righteous, 1 *John* 3. And this may answer what is said about the Child of God, *that as he is Righteous and Perfect, he sins not, &c. and that when St.* John *speaks of sinning not, we may observe, how he counterpoises committing Sin with being Righteous or doing Righteousness*: [to which this Author addeth] *The true Christian sins not, so as he opposeth his being Righteous; he commits not Sin, as is contradictory to his doing Righteousness,* page 15. But still he seems here to leave Room for the Child of God's sinning, or committing Sin in some Sense or other while in this World, about which we differ, and cannot be reconciled, unless we both joyn in that Seed and Principle, which lives in the child of God; if we both did meet in *that which is born of God, which overcomes the World,* we should both agree about the State of *him or whosoever* (to wit, the Man of God, or true child) that is born of God whom the Wicked One cannot touch.

Sect. VIII.

Again since he saith, *The calm* Protestants *will grant to the* Papists

pists *such a fulfilling of the Law, as does constitute a Real true Righteousness, and that which is perfect or entire according to the Covenant of Grace, and so accepted of God unto Life, &c.* page 15, 16.

Animad. 'Tis well that some *Protestants* grant thus much; for this is repugnant, both to the continuance and mixture of Sin and Corruption in the Children of God, or with their Obedience; for, true and real Righteousness, which is perfect and entire according unto the Covenant of Grace, is what we do plead for, both, as to the Root and Fruits of it, but I cannot see how this can consist with what he saith; *The most violent* Papists *will grant to the* Protestant, *that this Righteousness never-theless is not without all Sin, but doth both fail in the Degree which the Law exacts, and is intermingled with many, at least venial Transgression*, page 16. Although this doth somewhat agree with what this Author drives at against us, yet such a mixture we cannot own, nor such an intermingle-ment of Sin with that Righteousness which is perfect, and entire according to the Covenant of Grace; and I see no Reason when the Soul's great Enemy is overcome, and the greater Sins washed off, and the greater Pollutions done away, why those venial Sins or lesser Sins should remain, and there is no Reason that venial or pardonable Sins should remain or be continued after pardoned; Man's Mind and Heart being changed and turned from them, having repented thereof at the Time of his receiving pardon, or when he receiveth Redemption through the Blood of Christ, even Remission of Sins past.

As for *standing on our own Righteousness*, when it is taken for Self-Righteousness in the Sense of the Prophet *Isaiah* chap. 64. 6. We do utterly deny and exclude it, but as the Lord is our Righteousness by his inward Work of Grace, and Sanctification in our Hearts, we must forever own and stand by this with Respect to our Justification, Acceptance and Peace with him, as being the Ground and Original thereof to us and in us; and they who exclude this inward or inherent Righteousness of God from Justification, we can in no wise own their Doctrine.

Again between this Man's Assenting, page 16, 17. that *that Righteousness which is accepted of God unto Life, is a true Righteousness, perfect and entire according to the Covenant of Grace*, and

yet

yet, that *this Righteousness is imperfect wherein we are justifiable by the Covenant of Mercy, as Performers of the Condition*; here appears such an Inconsistancy, as I know not how to reconcile; for, that which is perfect & entire according to the Covenant of Grace, is never deficient, lame or imperfect, nor yet intermingled with any Sin to make it so, as Christ being made unto us Wisdom, Righteousness, Sanctification and Redemption, we are only accepted in him, justified in his Righteousness, accepted in the Beloved, whereby we do not exclude that Obedience on our Parts which Christ injoyns, but are enabled and naturallized thereunto.

Confess. He confesseth, *that God gave his whole Law for a Covenant, and if one Part only were transgressed, the Condition of that Covenant is broken, as well as if all were transgressed; and that we must understand the like in reference to the Law of Faith, or Covenant of Grace and its Observation*, page 17.

Animad. Must we so? Then as perfect or full Obedience is required by the latter, and unto it, as by the former, and much more Power and Encouragements attend this (being established upon better Promises) then were known under the other; and in this Covenant of Grace God's Promises are Yea and Amen, which concern perfect Holiness, as well as the rest of the Saints Priviledges; and both this Law and Righteousness of Faith, require a sincere or perfect Obedience to the Word of Faith in the Heart (and that in order to the compleating an absolute Justification and Salvation) as the Law or Letter without doth to the Precepts therein contained; but then the Man varies in what he addeth in the next Section.

Sect. IX.

Object. viz. *Let a Man's Sins be what they will, so long as the Condition be performed by him, may according to this Law be judged no Transgressor*, page 17.

Animad. Whereas if this Law of Faith or Covenant of Grace must be as fully observed, as the whole Law that God gave to Man for a Covenant (as before) no Part whereof was to be broken, how do these consist? And if the Law be not made void through Faith,

but

but eſtabliſhed; and if it be not the Unrighteous that ſhall inherit the Kingdom of God, but ſuch as are waſhed and ſanctified from all Uncleanneſs, that are alſo juſtified in the Name of the Lord Jeſus, and by the Spirit of our God, ſee *1 Cor.* 6. Then I do not ſee that the Performance of the Condition of the Covenant of Grace can conſiſt with [*Let a Man's Sins be what they will*] which Words have a Tendence to an Evil Liberty; for, a juſtified State is plainly oppoſed (as contrary) to that of the Unrighteous in this, *1 Cor.* 6. 9, 10, 11.

Object. It's further added; *Though we fail in our Duty we fulfil the Condition*, page 18.

Animad. How can that be? if the Covenant of Grace, or Law of Faith be the Condition which we are to obſerve and obey, as our Duty ſo far as it concerns us, both as enjoyned and aſſiſted by Chriſt Jeſus our Life and Righteouſneſs? Is it not our Duty to fulfil the Condition? and do we yet fail in our Duty whileſt we fulfil it? No ſure.

As to *David's Heart being perfect, and that he kept God's Commandments or Precepts. 1ſt.* The *Sin of his Heart being perfect*, reſpects *what* was ſincere and upright in *David* as a *Spirit* Pag ibid. *without Guile*, a ſincere Deſire, Intention and Reſolution of Heart towards God, though for a Time he had Failings, and was beſet with Temptations, yet the Lord had Regard to his Uprightneſs, &c. *2dly.* David's *keeping God's Commandments or Precepts*, was when he was really clear, and actually obedient, walking in the Wayes of God, and not as conſiſtant with his *ſinning in the Matter of Uriah, &c.* for which he underwent great Judgment and deep Affliction, often imploring Mercy and Pardon, praying for *Cleanſing, Waſhing &c. 3dly.* As he was *a Man after God's own Heart*, he was according to and in God's Choice and Promiſe, he ſtood in the Election: *The Lord hath ſought him a Man after his own Heart*, 1 Sam. 13. 14. *I have found* David *the Son of* Jeſſe, *a Man after mine own Heart, which ſhall fulfil all my Will*; this being fulfilled he was in a precious State, not guilty nor condemnable, for, *after God's own Heart*, was both his Sincerity, Perfection and Purity: Surely being *a Man after God's own Heart and fulfilling all his Will*, could not concern *David's* worſt but his beſt State.

But

Object. But to answer that Complaint, *That his Sins were more then the Hairs upon his Head*, this Writer saith, page 18. *There are Sins consistant with Sincerity, and inconsistant with it.*

Animad. Though I would as favourably construe his Words as I can, yet this Phrase [*Sins consistant with Sincerity*] I cannot either own to be sound, scriptural or of a good Tendence; but tending to gratifie both the sin-pleasing Professors unrighteous Imputarians, and loose Antinomians of our Times; for, though I do grant, that a sincere-minded Man may possibly be overtaken with a Fault through some great Temptation or Tryal, & yet not loose his Sincerity (though it be clouded) but retain his Integrity, as *Job* did his, until he be fully recovered, restored and delivered, (wherein he differs from him that wilfully or designedly sins, or is obstinate or wittingly dissembles and playes the Hypocrite) yet no Sin or Neglect of Duty is consistant with the Sincerity it self, which God hath begotten in the Creature; but there is a daily or constant Travail and Warring in the sincere Mind and Soul, until the Sin be overcome, and really done away, as it was with *Paul* when with his Mind he served the Law of God, had travailed in Spirit for Deliverance from that Law of Sin, which did embondage or captivate his Members, in which low Estate of warring, God hath an Eye to the upright and sincere Mind that waits upon him, and subjects to his inward Law of the Spirit of Life in Christ Jesus; and by his Spirit of Adoption doth help his Creature's Infirmities, until all that offends be subdued, and the Soul becomes more then a Conquerer. And so as for his Distinction page 18. *between the Breach of our Duty and the Condition*, while he discourseth for *Failing* of the first, and yet a *Fulfilling* the latter; I cannot reconcile him herein, nor own such Distinctions, either as necessary or consistant with the real Experience of a Justified State, wherein the Law of the Spirit of Life [*or Law of Faith*] in Christ is answered and followed, and the Effect thereof experienced in them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit; and in them the Righteousness, Morality, Good Order and Duty (both respecting the Law and Gospel, Nature and Grace) is fulfilled by Christ Jesus, and performed through his spiritual Assistance.

It's true, *there is a Sin unto Death* (as he saith) *and a Sin not unto Death*; and no better then *sinning unto Death*, can Mook upon Men's Continuance in any known Sin or Unrighteousness, all their Life-Time against the holy and just Law of God in the Conscience, the Sin of Impenitence as well as of Unbelief being persisted in, incurs Death, as it's granted that *David* (in the Matter wherein he sinned) *in that present State could not have been saved if he had dyed*; but surely if the Condition of true *Faith and Repentance* be performed, and the Nature thereof be experienced, the other Acts of Duty and Obedience will follow; for, is there any Sin or Neglect of Duty that's not to be repented of and ceas'd from? or can a true Believer see any Sin or Failing without believing, or exercising Faith in his Warring against it till he overcome, and he hath out grown it? No sure, he attains to the Accomplishment of his Warfare through valiantly fighting the Good Fight of Faith, he reacheth unto the End of his Race by unwearied travailing on without Fainting. page 18, 19.

And what he cites is also true, viz. *Dico Peccato ad Mortem, quoniam non expressum est, possunt diversa sentiri; ego autem dico id esse Peccatum, Fidem quæ per Dilectionem operatur, desere, usque ad Mortem. Concerning Sin unto Death, because it is not express'd, divers Things may be thought of it; but I say, that sin is this, to desert (or never come up to that Faith which worketh by Love) unto Death*, Auguſt. de Con. et Gra. chap. 12.

Sect. X.

To his saying, *Behold here a Kind of Heaven opened unto you, who are the Children of God, and fear his Name, where all your Sins and Iniquities are removed, and where every one of you are righteous and perfect, and sin not; for, this is the Benefit and Fruit of Christ's Death and Redemption, that he hath delivered you from that Law which you break.*

Animad. 1ſt. That Heaven where all Sins and Iniquities are removed, and where the Children of God are perfect and sin not, is not of this Man's or any of their opening why oppose perfect-

on of Duty, and argue for Sin's continuance in God's Children whilest in this Life; for that Heaven wherein dwells Righteousness, and they are all Righteous and sin not, admits not of Sin to have any Place in it, the Will of God being perfectly done therein. 2*dly*. That's the old Heaven and old Earth wherein dwells Unrighteousness, and these must be shaken and removed for the New to take Place. 3*dly*. Christ is the End of the Law for Righteousness, and not to indulge Transgression or any Breach of that Law which is Holy, Just and Good, fulfilled and not destroyed in the New Creature and Covenant.

4*thly*. 'Tis true as he saith, *That Christ hath brought us under a New Law, the Law of Grace which requires nothing of us, but what sub Ratione Conditionis, we do keep; for he gives his holy Spirit to enable us to the Performance, so that not only our Sins are done away and not imputed, but forgiven, as the Iniquities of Judah shall be sought for and not found; but this Covenant hath nothing to lay to our Charge* [to which I would add] as we are Children of God redeemed by Christ, who gave himself for us, that he might redeem us from all Iniquity [mark that] And further, *Blessed is he whose Transgression is forgiven, and whose Sin is covered; blessed is the Man unto whom the Lord imputeth not Iniquity, and in whose Spirit there is NO Guile*, Psa. 32. 1, 2. Observe, *In whose Spirit is NO Guile*: And further, the holy Spirit in this New Covenant, enables them that walk in it, to the perfect Performance of their Duty therein required, and the Reconciliation that was wrought in the Body of his Flesh through Death; for such as were sometimes alienated [as the Apostle saith] I was to present them Holy, unreproveable in his Sight, if they continue in the Faith grounded and setled, and be not moved away from the Hope of the Gospel; this unreproveable State in his Sight, and Duty of Continuance in the Faith, is the Perfection and Justification that we aim at. Concess. page 19. *Col.* 1. 21, 22.

As for his granting a *Perfection which Divines call Evangelical to the Quaker, that is an Integrity of Heart and Life which the Gospel requires of every man that shall be saved*, pag. 20. We accept of this Grant, as rightly understood and experienced in the Evangelical and New Covenant State, and are satisfied that where this In-

Integrity of Heart and Life, which the Gospel requires is thus experienced, there will not be a Falling short of Duty, especially since neither the Knowledge thereof, nor yet divine Assistance will be wanting to such as possess this Integrity of Heart and Life: As for this Man's Supposition, *If these Friends* (meaning the *Quakers*) *will have more, then they must come to that, our Divines call legal Righteousness, &c.* page 20. I do not understand that a legal Righteousness, or Righteousness of the Law can be more or higher then an Evangelical Perfection, or Righteousness which the Gospel requires, nor *Moses'* House more beautiful then Christ's; though we do not propose the Righteousness of the Law, or the keeping the Law in the outward Part of it, nor impose it as in the Letter and Shaddow, as either the Condition of Salvation or necessary thereto; but *True Faith in Christ*, which worketh by *Love*; and as the Apostle said, *I through the Law am dead to the Law, that I might live unto God; I am crucified with Christ, &c.* Gal. 2. 19, 20. As for this Man's, or any others slighting the *Perfection* we plead for, tearming it *a legal Righteousness*, we value not such insinuations, seeing, that to live without Sin according to the Royal Law of Love, is both what the Law and Gospel requires, and he hath confessed it *our Duty* and *possible for us to attain to it through the Assistance of God's Spirit.*

It is granted that the Disciples did call God *Father*, and so they must be in some Degree called and adopted to be his *Sons* while they did ask *Forgiveness for their Trespasses or Debts, as they forgave others*, yet I do not grant this to be their highest State, or Attainments in this Life; for they did not only obtain Forgiveness, but also the Blood of Christ cleansed them from all Sin; and if they were heard in saying, *Thy Will be done in Earth, as it is in Heaven*, as doubtless they were; then what Sin or Trespass could always be continued by them, or persisted in which was not perfectly done away in this Life? I further confess, that true Believers may be called *the Children of God*, and under two Considerations or Degrees, *1st.* As called and adopted to be his Sons (being begotten into the Faith) while yet they are weak and have Infirmities, which the Spirit of Adoption doth help; they are Children, as to their Weakness little Children, Children in Understanding, yet in a Degree of Faith, Sincerity and Innocency,

having their Sins forgiven; *I have writ unto you little Children, because your Sins are forgiven you.* 2*dly*. *Children*, and *Sons of God* in a higher Degree and State, perfectly born, not only of Water, but also of the Spirit, even of the incorruptible Seed, that liveth and abideth forever, Partakers of and naturallized into the Divine Nature and Image; and such are they that cannot sin, in whom the Seed remains, and whom the Wicked one cannot touch, &c. And if he cannot touch them, muchless lead or drive them into sin or Neglect of Duty; further, the Forgiveness that any true Believer had daily need of for a time, was obtained and experienced, even by little Children.

Touching that Article of that Prayer, *Forgive us our Trespasses, &c.* The Man seems undeservedly to reflect, by saying, *yet they think they may scratch it out of their Bibles, because they leave it unsaid*, page 21.

I suppose he meaneth the *Quakers* herein, having a little before insinuated something against them, touching Perfection, which I cannot own, as fair Dealing; for we think no such Thing, but do really own that Prayer, both as to the Matter and seasonableness of it, and as to the Fulfilling of it, with Respect to the several Conditions concerned therein.

Sect. XI.

To his saying, page 21. *That the constant stream of God's Word runs thus, that we are sinners, that we must all repent, that we must always be renewing our Repentance, in making our Prayers, Confessions, Supplications, doing our Alms, &c.*

Animad. He appears herein much declined from the first Part of his Book, and the Perfection and universal Justification therein consented to, as our Duty, and Possibility of attainment through Divine Grace or Assistance: Now he seems to be fallen into the Ditch of the *Imputarians* of the Times, who are daily pretending Repentance, Humiliation, Confessions and Supplications, which are never attended with a real forsaking of Sin, but they are *sinning still in their best Duties*: none of them so just or good, *as to do good without sinning in doing good*, while they have *Forgiveness to crave for the Imperfections of their best Duties*, at which Rate they may be

every

every Day praying, feigning a Penitency and Humility, and even therein ſtill adding more Sin, and making themſelves more Work: Both this pretended Repentance, Voluntary and feigned Humility is to be repented of; if the true Nature of Repentance, Praying, Asking and Receiving were experienced through the Spirit, it would cut off all this ſtrugling for Sin, which muſt have no Place in Chriſt's Kingdom.

Upon that Scripture, *If any Man ſin we have an Advocate with the Father, who is the Propitiation for our Sins, and alſo for the Sins of the whole World*; upon this he is pleaſed to paraphraſe thus, viz. *There is our Sins, St. John's Sins that need Advocate, as well as the World*, page 21.

Animad. I muſt need confeſs this allows St. *John* very little Preeminence, the Compariſon is ſomewhat mean; for [*our Sins*] may relate to Sins that were paſt and forgiven, as well as the accidental ſinnings of any weak ones among them; for he ſhould have conſidered that [*if any Man ſin*] is not that every Man *muſt* ſin, or that no Man can do otherwiſe, but rather implies, that they might alſo be kept out of Sin, ſeeing he ſaith, *Theſe Things write I unto you, that you ſin not*; it ſeems he was not of this Man's Mind, that they were Sinners all their Dayes, or could be no otherwiſe: Beſides, both *John* and others condeſcended to the loweſt of thoſe to whom they wrote, taking themſelves in as ſharers in the ſame Conditions, and ſuffering with them, that they might help them; *To the weak I became as weak* &c.

As for his Alledging and citing *Eliphaz* for Sin, *What is Man, that he ſhould be clean, and he that is born of a Woman, that he ſhould be Righteous? Becauſe he putteth no Truſt in his Saints, and the Heavens are not clean in his Sight.*

Now this I ſay, that I am no more of his Mind then *Job* was; and I do not reckon this an Inſtance of one of *Job's* miſerable Comforters, to be any valid Proof againſt Perfection; for, doth God put no Truſt in his Saints? Doth he not give this Teſtimony of them? ſurely they are my People, Children that will not lye, and ſo was he their Saviour: And further obſerve, that the Lord ſaid to *Eliphaz* the *Temanite*, *My Wrath is kindled againſt thee and againſt thy two Friends, for ye have not ſpoken of me the Thing that is right, as my ſervant Job hath*, Job 42. 7.

This

This Author further adds, *we are all an unclean Thing saith the Church, and all our Right ausnesses are as filthy Rags*, pag. 21.

Animad. I wonder he hath distinguished no better here; for this as applied to the Church without Distinction, contradicts all his Concessions to the Truth before, both of universal Justification, Perfection, the Condition of Life and Salvation, and Evangelical Holiness; methinks he should consider that these are not intended in those *Righteousnesses* that are as filthy Rags, and that the Prophet *Isaiah* himself did personate and intend the *Jews* herein, as disobedient, rebellious and corrupt in their doings, and not the Evangelical Church, whose Righteousness the Lord is, and concerning whom it was promised, *Thy People shall be all Righteous*.

Object. *There is one Text most full*, he saith, *which is that of* David; Enter not into Judgment with thy Servant, O Lord; for in thy Sight shall no Man living be justified; *upon which he is pleased to argue, If there is or ever was any meer Mortal on Earth, that lived altogether without Sin, then must this Text be false.*

Animad. This [*altogether without Sin*] hath a large Extent, and it is not that which we lay the Controversie upon; we do not state this for Justification in God's Sight, *that any meer Mortal on Earth lived altogether without Sin*; for all generally have sinned; *and if we say we have not sinned, we make him a Lyar, and his Word is not in us*, 1 John 1. 10. And further I will grant, that if therefore God should enter into strict Judgement with any, deservedly to punish them for all that ever they have done, then there would be no Place either for Pardon, Justification, Salvation or Redemption by Christ; and further, by the Deeds of Law, and all the Righteousness that is meerly performed by the Flesh [illegible] no Flesh living be justified; if God upon t is Account should enter into Judgement, then in his Sight should no Man living be justified; but seeing he hath provided and [illegible]ded a Gracious Remedy, to wit the Seed of the Woman, [illegible] bruiseth the Serpent's Head; to destroye the Devil, and [illegible]ads Satan under Feet; hereby to [illegible]livers Man from Condemnation and Death, although the first hath a Sense of the Sentence of Death, and the Ministry of Condemnation in him, as knowing that Commandment which kills and makes alive, works Death, and brings forth Life: And so I will further confess, that no Man living in this State

unto

(unto which he must dye in passing through the Law) can be justified in God's Sight. His saying, *that it is common for Men to allege a few scattered Scriptures against any Opinion, which yet is true.* This doth is a sleighty, as well as an irreverend expression (as touching the Scriptures) and the Reflection implied in it as gainst us, as groundless.

Sect. XII.

Object. *If we are justified through Christ's Redemption through Faith, when none of us have performed the Condition required of us to our Justification by the Law of our Creation, then must our Justification be of Grace, &c.*

Animad. 1st. Though Justification be of Grace, yet this doth neither indulge nor allow us in the Breach of the Condition required by the Law of our Creation nor are Men justified in the Breach and Violation thereof. if by the Law of our Creation, the Law of Innocency or Image of God wherein Man was created, be intended for a justified State by the Grace of God in Christ where compleated, is where Men are saved through the Washing of Regeneration, *Tit.* 3, 4, 5, 6, 7.

Object. *If this Grace is obtained or purchased for us through Christ's Redemption, then is God righteous though he accept of us (seeing it is for Christ's Sake) without that Condition.*

Animad. Without what Condition that which was required of us by the first Law, or Law of our first Creation? I deny that; for without Innocency, without the Image of God (which consists in [illegible]ousness and true Holiness) none are accepted of God, though it is true [illegible] are forgiven for Christ's sake, through Faith & Repentance [illegible] before, but our Acceptance is *in* the Beloved, not out of [illegible] in him we have our Redemption & Justification, both from [illegible] and Condemnation of the Law; and in him we have restored to us what *Adam* lost by Transgression, and not only that, but enjoy more Security and Stability.

And what doth God by his Spirit work in those that are there? but perfect Holiness, yea, he doth ordain Peace for us; for he hath wrought all our Works in us, Isa. 26. 12. page 23.

Also it is an Untruth, *That the Perfection of the* Quakers *doth*

quite

quite overthrow all this which the Apostle teacheth, pag. 25. for the real *Quaker* is of the Apostle's Mind, that Christ came both to condemn Sin in the Flesh, to redeem us from *All* Iniquity, to fulfil the Righteousness of the Law in us, who walk not after the Flesh, but after the Spirit, that so we might be delivered from *All* Condemnation.

And also it is unjustly inferred from our Opinion, *That we have no need of such Grace in Christ's Redemption (that is of any from Christ as without) whereby we should be justified and saved*; and as untrue, *that the Righteousness of God or of Faith in Opposition to Works, is below that of ours*; for in the Gospel which is the Power of God, is his Righteousness revealed from Faith to Faith, his *Parenthesis* [*from Christ as without*] is needless and impertinent seeing neither Christ nor his saving Grace are divided, whether without or within or both, and the same Grace, Virtue, Spirit, Life and Redemption that was in Christ, *as without*, is received from the same *Christ, as within*.

Object. *But if Christ's Redemption lay altogether where they place it, in bringing Man off from Sin and Unrighteousness unto Holiness and Perfection, even such as to live without Sin in this World then Redemption cannot be Universal*, page 23.

Animad. Here we must distinguish to shew how groundless this Objection is; for, *1st*. His Redemption is Universal for all Mankind, as it is in him, respecting his being an universal Sacrifice, and Propitiation by his Death and Blood for all mankind; while we were Enemies Christ died; God was in Christ reconciling the World to himself; the Price is universal. But

2dly. It is they who only believe in him, that receive this Redemption, and they, who are not only reconciled through his Death, but also saved by his Life, who by him have received the Atonement or Peace made by him, so that though the Redemption and Price, as in Christ or on his Part be universal, yet the End thereof is not received by all, but only by those who believe and live unto him; and so the Glory of our Redemption & Salvation we ascribe unto him, who gave himself for us that he might redeem us from all Iniquity, which answereth the End, and manifesteth the compleatness of that Redemption, for which Christ gave himself.

Object. *I do not think that the* Quaker *alone is in the Dark about*

bout this matter, yet these Men I count here are most of all out, they took upon the Works of Christ's Redemption, to be the Work of Christ within, so they speak and so they think altogether, and them wilfully confound Sanctification and Redemption.

Animad. This is a Mistake, we do not confound them, yet must confess they are received together, as inseparable, where Christ is made unto any, Wisdom, Righteousness, Sanctification and Redemption; for the receiving Redemption through his Blood, even the Forgiveness of Sins cannot be without Sanctification which is both gradually carried on and effected by the Work of Christ within, although I do confess, Redemption was manifestly or publickly set forth and declared by Christ, as without in his Sufferings, Death and Blood, as the Introduction and Preparation of the Way into the New Covenant, he consecrated and set open the New and Living Way through the Vail, that is to say, his Flesh.

Object. The Quaker doth place Christ's Redemption in bringing us up to these Terms, the Performance whereof is indeed our Gospel, Perfection; page 24. *but he is here so miserably out, that he both mistakes the Termes or this Perfection, as if it were no less then the fulfilling of every Jot of the Law it self, and also contradicts himself in his best Tenet he hath.*

Animad. Though we confess Christ Redemption to be twofold, both us in him and in us, respecting his Fulfilling the Law, his suffering for us, as also his fulfilling the Righteousness of the Law in us, yet our Accuser is herein either over-een in wording his Matter, or mistaken in the Matter it self; for,

1st. We place not Christ's Redemption in bringing us to fulfil every jot of the Law it self; for much of it is abolished, as the litteral and shadowy Part, though the Substance thereof remains, not to be made void through Faith, but established, yet this we have not obtained, either by our own Strength or Imitation of the Letter, but through the Righteousness of Faith in Christ, bringing us up to the Word of Faith in our Hearts, to obey it and do it, so that our Redemption by him, is not to serve in the oldness of the Letter, which made nothing perfect, but in the Newness of the Spirit, which perfectly sanctifies.

2dly. And in this we do not think our selves *out*, but *in*, even

in the Truth; and *within*, even in the Spirit of Life in Christ Jesus; not out in the Letter, but within in the Spirit; not out in the Righteousnes of the Law (which *Paul* calls his own) but within in the Righteousnes of Faith, walking in the Spirit.

3*dly*. And herein we are not conscious of Self contradiction in any of our Tenets, much less in the best, this Objection is taken off by our confessing *Universal Grace and Redemption* in Christ towards all, and for all Mankind, and yet this Grace and Redemption not taking effect in all, but only in them who believe and repent, which Men are not irresistably forced to, but generally called and invited to, Faith being also offered unto all by Christ, and the World being reproved of their Sin of Unbelief by the Spirit of Truth.

Sect. XVII.

It is true what he saith, viz. *Our Divines we call orthodox do generally stumble upon this same Stone, in their Denyal of Christ's Redemption to be Universal; that he hath procured that all may be saved if they believe and repent, which are our new Terms, unless he hath procured also that they believe and repent, but it is the Elect only do believe and repent, and therefore they hold Redemption only of the Elect.*

Animad. Tis very true there are too many that stumble about this and deny Christ's Universal Redemption and the Sufficiency thereof, and so oppose the general Extent of saving Grace, partially limiting and restraining the universal Sense and Intent of those Testimonies of Scripture, which assert that Christ gave himself a Ransom for *all*, and that by the Grace of God he tasted Death for *every* Man, &c. these they confine only to the Elect; herein they are not Orthodox, but are stumbling in the dark.

Object. *Let the* Quaker *then know, it is not Christ's bringing Man up to the Terms of God, but his bringing down God to the Terms of Man, that is such as are suitable to his fallen State, wherein the great Work he hath done for us is to be fixed.* page 25.

Animad. Truly the *Quaker* doth not know how to own this Doctrine in the Termes of it, on either Hand as it is stated; for 1 *Pet*. 3. 18. Christ came to *bring* Man up to God, and those

Tearms

Tearms that he hath tendered in Christ for Life and Salvation, are his Tearms; and God was in Christ reconciling the World to himself, though it was God's free Love thus far to condescend in the Son of his Love for Man's Restoration, yet Man must also be brought up to meet God in his own Covenant of Life in Christ, who is the Mediator, not to bring God down to the Tearms of Fallen Man, but as a Mediator which is not of one, but betwixt two, both to bring God's Love and evidence his Kindness to man, and also to restore Man out of his Fallen Estate into Covenant and Reconciliation with God, so as God and his Creature meet in his Son Christ Jesus, who is the Son of his Love.

Seeing it is confest, page 25. *Our Faith and Repentance are a Fruit of his Spirit*, They must be real and true, such as admit not of the Mixture of Sin nor of the Continuance thereof.

Object. As for his saying, *It is true, that no Men but sin, and it is true what they say, the regenerate sin not, the Scriptures say both.*

Animad. Why are we then so much opposed and striven with? either for holding this Perfection, or that some Men sin not, which we see not consistant with [*no Man but sins*] *The Scriptures say both*; what? that there is none but he may sin, and yet he that is born of God cannot sin; these then must both be considered with reference unto two Dispensations, Estates or Degrees, otherwise it would render the Scripture inconsistant, but the Scripture cannot be broken.

Object. *The Child of God sins not, so as that Sin hath Dominion over him when he sinneth*, page 25.

Animad. This still giveth too much Liberty, and reflects upon the Child of God contrary to the Apostle *John*'s Testimony of him, 1 *John* 3. & 5. 18. *Psal.* 119. 1, 2, 3.

Object. *The prevailing Interest of his Soul is for God above the Flesh and the World, and so long he is right in God's Sight; right Righteous, or perfect according to the Law of Grace, although there be a Thousand Things wherein he might do more Good, or less Evils then he doth, and so is Imperfect, Unrighteous and a manifold Sinner, &c.* page 25.

Animad. This is still worse and worse, and a gross Reflection upon the Child of God in this latter part, which is inconsistant with the former, and to me appears no other then Confusion, which

which is a Fruit of Sin and Transgression; for, that the Child of God should be thus Righteous and Perfect according to the Law of Grace, which is Perfect, Pure and Holy, and yet be chargeable with a Thousand Things wherein he might do more Good, or less Evil then he does; this appears very Unnatural, as well as Inconsistant.

That *We plead Justification, according to some Law; that we are Innocent, according to that Law,* page 25. Is true, and that is the Law of the Spirit of Life in Christ, the Law of Faith, the Law of Grace, the Law of the New Covenant, which admits not of the Continuance of these (or any) Evils, he seems to accuse the Child of God with.

Object. *This being seen, they come on too fast that they sin not, before they have learned to distinguish between Law and Law, Righteousness and Righteousness, Justification and Justification, Sin and Sin,* page 25, 26.

Animad. Though we do not judge it necessary for the Child of God to learn all this Man's Distinctions, yet we cannot own his Charge, that *we come on too fast, as not to sin;* for we know, though it be an Estate attainable, yet it is not by making haste, not by Man's own *Willing* or Running, but by a Dependence on the Grace of God; and it is sufficient for us, that we have experimentally learned to distinguish what is necessary, both in our spiritual Travail, and conducing to a happy End, which is a *REAL RIGHTEOUSNESS* and *JUSTIFICATION* according to the *Law of Faith* and Spirit of Life in Christ Jesus, partaken of and enjoyed within.

Sect. XIV.

Concess. pag. 26. *I must say with them where they have our Divines on the blind Side, they are justified according to the Law of Faith, or as they are judged at the Throne of Grace, but no Flesh living can be justified according to the Law of Works.*

Animad. But then he keeps not to this, but varies with his [*but they do sin*] *they are Unrighteous*; and explains this *Law of Works* to be *at the Bar of the Ten Commandments*; whereas, though I grant, that by the Law of Works no Flesh living can be justified,

justified, with all its own Endeavours of Conformity thereto, because of it self it still fails, yet I can never grant, that *the Law of Faith* will suffer us to continue in Sin, or be Unrighteous; nor yet that the Apostle intends by the *Law of Works*, the *Substance of the Ten Commandments*, to wit, *Real* LOVE to God, and one to another; I cannot believe, that he excluded this from a Justified Estate, but rather the *Shadowy* Part, and *Jewish Imitation* of the Letter, without Faith in Christ, an absolute Justified State being according to the Law of Faith; herein we must differ; but again, he assents to the Truth, viz.

Those that will follow Christ shall argue as strictly; if we be justified by Grace, then we must be righteous and perfect, according to the Law of it; the Orthodox are quite out, that will have any justified without a Righteousness that is perfect, according to the Law that justifies him. Conceit. page 26

Animad. Oh! That he were but well acquainted with this Law of Faith, and would keep to it, then we should not have this struggling and turning about to uphold Sin, or the Breach of the Ten Commandments in Justified Persons, wherein he goes about again, viz.

Object. *The* Quaker *is quite out, that will have his Righteousness perfect according to the Ten Commandments, which doth not justifie him,* page 26.

Animad. No the sincere *Quaker* is *within*, who owns the *Life* of God and Christ in his Heart; and knoweth that God requires perfect LOVE with ALL the *Heart and Soul, &c.* and this in the New Covenant, not to make void the Law of the Ten Commandments, as to the Substance and End thereof; for LOVE is the Fulfilling of the Law; the Commandment is *Love* out of a pure Heart; and do we make void the Law through Faith? No, we establish it, yet it is neither meerly by the ten Commandments, nor by any of our own outward or litteral Observations thereof that we are justified, but by him that enables and strengthens us to the Real and Spiritual Obedience of Faith; Now the Righteousness of God without the Law is manifested, being testified by the Law and the Prophets, see *Rom.* 3. 21. to the End.

Conceit. *The lover of Truth and Mediocrity will have every man have the Righteousness of a perfect Heart for his Justification, and*

yet no Man be justified but by the Grace of God, through Redemption which we have in Christ Jesus, page 26.

Animad. I wish this Man and all others, that oppose or dispute against us, were such Lovers of Truth, and Possessors of this Righteousness of a *PERFECT Heart*, so much pretended to and talked of, and so little experienced amongst Men; and that this Redemption which the Saints had in Christ Jesus, were experienced and livingly possessed; this would end the Controversie about Notions and Opinions.

It is true, that *Pardon of Sin and Justification* may in some Sense be distinguished, though not divided; there is *Pardon of Sin and Transgressions* that were under the first Testament, or of Sins past: When the Act of Faith is known in the Blood of Christ, which is in Order to Justification being some Degree of it; there is a further Degree of Justificat on, more absolute, not only from all those Things from which we could not be justified by the Law of *Moses*, but also in a constant Perseverance in the Grace and Goodness of God in Christ, and faithful Obedience to him, through the Spirit which is revealed in us.

Again we know no *Opinion* of ours that *leads these Friends called* Quakers *from the Spirit and Life, back to the Letter* pag. 27. *and Flesh, and Ministration of Death*, but to bring men forward through the Law to be dead unto it, and through the Sentence of Death, to the Ministration of Life, which exceeds in Glory, that under this they might live unto God.

Though I own the Apostle's distinguishing between the *Letter and the Spirit, the Law of the Spirit of Life, and the Law of sin and Death; the old Covenant, and the new; the Law of Faith, and the Law of Works*, yet his deeming *the Law written in stone, the Law of sin and Death*, page 27. In this I am not satisfied; for the Apostle speaks of two contrary Laws; the Law in his Mind which was holy, and the other Law in his Members which rebelled against that Law, and led him captive: Now I dare *Rom.* 7 not exclude the Substance of what was contained in the Law written in Stone, as not being contained in that Law in *Paul*'s Mind; though that Law in his Mind had a greater Effect and Force upon him then the Law without ever had before; and when he said, *The Law of the Spirit of Life in Christ hath made me free from*

the

the Law of ſin and Death; We may not underſtand him to be made free from anſwering the Righteouſneſs of *Love* to God required in the Law written in the Tables of Stone; ſo, though it was in a more effectual and lively Manner, written in the fleſhly Tables of the Heart, wherein it was renewed and became a New Commandment, though in it Self an old Commandment, yet this Commandment, as renewed and made lively in the Soul remains ſtill, *Love* out of a Pure Heart, and is ever that Commandment which is exceeding broad.

Sect. XV.

The Law of Grace does require a ſincere walking before God in all his Commandments; and the Spirit of God doth certainly help us ſo far, as we ſin not againſt that Sincerity. page 28. Conceſſion to Truth.

Animad. Why then ſhould we fall ſhort of our Duty, or of Perfect Obedience? Can we deſire better Help then that of the Spirit?

Object. But the Spirit is not given to bring us up to the Terms of the Law, and that we ſhould not ſin at all, page 28.

Animad. Not? That's ſtrange; is not the Spirit given to lead us into all Truth? throughly to ſanctifie, juſtifie, &c? what can be requir'd more then to be in ALL Truth for a perfect ſinleſs State.

Object. *The* Galatians *were ſeduced to the Opinion, that they muſt keep* Moſes *Law, or elſe they could not be ſaved, and this is there ſeeking to be made perfect by the Fleſh; the Fleſh and Nature are ſynonymous Terms; the Works of the Law, as given by* Moſes, *are called Fleſh,* pag. 28.

Animad. 1*ſt.* The *Galatians* then were ſeduced from the Spirit wherein they had begun, to ſeek to be made perfect by the Fleſh, which cannot be juſtly chargeable upon us, who ſeek Perfection by the Spirit; deſiring to continue and walk therein for that End.

2*dly.* The Apoſtle doth not oppoſe Perfection, but reprove their Fooliſhneſs for ſeeking it the wrong Way, viz. in the Fleſh and not in the Spirit

3*dly.* Not all the Works of the Law given by *Moſes* are called Fleſh or Nature, but ſuch Works, as the *Galatians* were turned

again into (from the Spirit) such as were but shadowy ceremonial and elementary, and such as stood in Fleshly Observations, as the observing of Dayes, Meats, Drinks, divers Washings, weak and beggerly Elements of the World, Circumcision, &c. which the Apostle so much argues against.

4thly. If any turn from the Spirit, and then seek to be made perfect by their Fleshly Imitation of the Law, or Voluntary observation of the most weighty Precepts thereof, without the Spirit's Guidance and Assistance; this is no better then a seeking to be made perfect by the Flesh; and short of that which the Apostle travailed for on the behalf of the *Galatians*, which was, that Christ might be formed in them, which is not a Fleshly Birth in the Shadow, but a Spiritual Birth in the Life and Substance that lives to God for ever.

Object. *If the Quaker then is come to seek Life by such a following his Light, as must answer the Covenant of Nature it self, that is by a Perfection as is without sin against the Law, he is plainly under the Notion of the Spirit brought at last to the Flesh for what he seeks*, page 28.

Animad. This is a gross Mistake, and it no Wayes follows from our following the Light of Christ (for Perfection without sin) that we must be brought at last to the Flesh for what we seek; this can be no wayes deducible from our following this Light within: for it is neither Flesh nor Fleshly, but Divine and Spiritual; and the contrary Inference plainly follows; for if we walk in the Light, as God is in the Light, then have we Fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin; observe, from *all* Sin; what Sin then can remain behind?

1 John 1. 7.

Sect. XVI.

Sect. XVI.

Object & Conceſſ *It ſeems that theſe Friends do apprehend that our Doctrine which proſeth Perfection, doth ſerve for the bolſtering up Men in their ſins, and lull them into ſecurity, that though they live and dye in their Wickedneſs, they muſt be ſaved, and this being taught, ſpecially among us* Proteſtants, *who believe that we are juſtified by Chriſt's Righteouſneſs without Works, doth appear very deſtructive to many Souls, which makes them out of an Intention, which we may ſuppoſe zealous for Godlineſs, and the Promotion of a Good Life, to fall on our Divines with ſo much tragical Exclamation, as they do on this Point,* page 28, 29.

Animad. And we have Reaſon ſufficient to exclaim againſt them on this Point, for indulging and bolſtering up men in their Sins to their Grave; yea, we may ſay to their Grave of Perdition; and what this Man ſaith, for ſuch their divines, and againſt *Us for an abuſe* herein, page 29. will neither clear them, nor prove us guilty of wronging them; and I wiſh that he would not further contribute to their Sin in this Point, though yet he himſelf is not ſatisfied with thoſe he calls Divines, as appears in divers Paſſages of his Book, and particularly touching their *unſound ſenſe of imputed Righteouſneſs*, which he ſets aſide, in the ſame 29th page which we are now upon; and I would ſeriouſly ask him, if that their unſound Senſe of Imputation doth not give us occaſion to witneſs againſt them, as too much ſoothing, or bolſtering up men in their Sins; And if their Senſe herein be not repugnant to Chriſtianity? But to excuſe theſe he calls Divines, he pleads, viz.

It is but the ſame Doctrine of God's abounding free Grace, Mercy and Forgiveneſs through Chriſt to poor ſinners, that our Divines do bring againſt the Doctrine of Perfection (ſetting the unſound ſenſe of Imputed Righteouſneſs aſide) which Paul preached and pleaded againſt thoſe, who would bring in the Works of the Law for their Juſtification. pag. 29.

Animad. This will neither cure the Diſeaſe of thoſe Divines, nor free them from our Charge, nor yet reconcile their Doctrine herein to the Apoſtle *Paul's*; for *Paul* did not preach the abounding of free Grace, &c. againſt the Doctrine of Perfection, nor

againſt

against the Saints living without Sin, but the plain contrary, as appears, *Rom.* 6. *Even so we should also walk in Newness of Life*, ver. 4. *Knowing this, that our old man is crucified with him, &c.* ver. 6. *And shall we sin because we are not under the Law, but under Grace? God forbid*, ver. 15. See the Chapter throughout, 'tis very full to our Purpose, See also *Rom.* 5. 17, 20, 21. What's more evident then that the Doctrine of the Apostle, and the Nature of the Grace of God, are against the continuance of Sin in any of those that come to dye with Christ, and to live under Grace, and to partake of the abounding of Grace toward [and in] them.

Rom. 6. 4, 5, 6. 7, 11, 15, 22. & 5. 17, 20, 21.

His other Excuse for their divines pag. 29.

There are two Things particularly our Divines teach, The one is, that notwithstanding Grace be imperfect in this life, there is no Man may sin for all that, in any the least Thing whatsoever, that is, though our Holiness be imperfect, yet is it our Duty to be perfect, and we are still to be pressed to go on to Perfection: The other is, That a State of Grace will not stand with any Sin in Dominion, that is, that whosoever does willingly and wilfully live in any known sin, without Repentance [illegible] Death, he cannot be saved.

An. No doubt but this Person hath here made the best he can of a bad Cause, as we have Reason to deem it, but is far enough from clearing those Divines from the Charge that's laid against their Doctrine, as Sin pleasing, or soothing and bolstering up Men in their Sins, &c. For though it's true, they seem to preach down every Sin, and to preach up perfect Obedience, as our Duty, and to press Men to go on to Perfection, yea, and that a State of Grace will not stand with any Sin in Dominion: What Encouragement can they hereby minister, for such Duty and Pressing on to Perfection? when they persuade People that what they preach and press them [illegible] attainable; as to tell them, 'tis their Duty to be perfect, and not to sin at all, but 'tis impossible to attain that State: *Grace imperfect in this Life, &c.* [illegible] is not *Yea* and *Amen*; if they were real and preach'd the [illegible] of Faith, they durst never put

Though 'tis true, herein this Author seems to d[illegible] them, by confessing a Possibility to live without sin through the assistance

of

such faithless Thoughts into the Minds of People, like as to put them upon a War without an Enemy, but first disarm them with such an Unbelief, or Dispair of a Conquest, whereas if they faithfully preached perfect Obedience, &c. and believed what they preached, they would sincerely endeavour their Encouragement by exciting them to believe in and depend upon the Grace and Power of God in Christ, which is stronger then the Devil, that they might experience, *That greater is he that is in us, then he that is in the World*; and not tell them, *that Grace and Holiness are imperfect in this Life, and no Man but that he sins so long as he lives; no not the best of God's Children, yet a state of Grace will not stand with any sin in Dominion*: Why then must Sin have any Place of Continuance? shall God's Children (by the [illegible]ce) either have Dominion or Power over Sin, and yet suffer [illegible] always to have any Being or Prevalency in them? can this [illegible] consist with a State of Grace, or their Sincerity? No sure [T[illegible] [illegible]atter is sufficiently answered before] shall we have Dominio[illegible] [illegible]r such an Enemy, so far as that he is conquered, slain and [illegible], and yet afterwards suffer him to rise again, and lead [illegible] in any Thing all our Dayes? God's Children and Peo[illegible] who have been throughly experienced in the Lamb's War, [illegible] otherwise obtained the Conquest and Dominion (at that dear Rate) then so easily to part with it, or give their Power or Service to such a conquered Enemy, as the Devil, who is the Author of all Sin. It is true as the Man saith, page [illegible] *That there are many practical Books of those call'd Divines, [illegible] Universal Obedience is both pressed and given, as the ch[illegible] of an Upright Man, and of that Faith which is saving.*

of God's holy Spirit, page 7, *yet this Man hord rs too near their Doctrine for sin, in not believing nor confessing to any of the Saints keeping Christ's Commandments, or their perfect Obedience, but in arguing for the contrary, which reflects Sin and Imperfection on all the Saints of God and true Christians.*

This is true, and no doubt but in former Times this Universal Obedience was preached and urged, with more Faith and Sincerity then is now in many that pretend to preach it, but do it in that [illegible]erly and faithless Manner, that it hath no lively Impression upon

on the Hearers Consciences, as to evidence them truly to believe, endeavour or expect such an Universal Obedience to all God's Requirings in the Covenant of Grace; but rather, many do spoile and marr their preaching Obedience, by their preaching up Imperfection, and Sin Term of Life; and such preaching hath more abounded (yea been too much upheld in this Nation) of late years in despite against the *Quakers*, and in Contempt against the Doctrine of Perfection: The *Presbyterian Priests* and some others have filled the Nation with their Doctrine of the Impossibility of Perfection, or a sinless State, to render it not attainable, wherein, though they have done it the more eagerly to shame and odium the *Quakers* in the Peoples Eyes, their Doctrine tends to debase many to Hell, having hardened Men in Sin, and strengthned the Hands of Evil doers, and made many Hypocrites, for which they have a sad account to give in the great Day of God Almighty.

Object. *Will it not indeed suffice, that a Man is upright before God, in his Desires and Endeavours after Perfection,* pag. 29, 30. *that is, the having Respect to all his Commandments, unless he will be perfect, and his Works overtake his Will? what then shall become of the Conclusion of the most just?*

Ans. 1. The Desires and Endeavours [only] of the Upright Man do not suffice, but his receiving the Answer, or Thing desired and endeavoured after.

2dly. Doth the Upright Man sincerely desire, and endeavour after such a Perfection as that of Universal Obedience to all Christ's Commands, and yet all his Works fall short of his Desire, or not overtake his Will? How should that be? doth not God hear the Prayers, and grant the Requests of the Upright? Yea sure, they shall not want for any good thing, who walk in their Uprightness and Integrity before him: I cannot yet apprehend, that the great Inconvenience which hath been charged as the Consequence of their Doctrine, (who preach the Continuance of Sin, and a Falling short in Duty) as yet [illegible], by all this man's Pleading to excuse and salve the Matter.

Sect. XVII.

Sect. XVII.

And now whereas he pretends to discover *several Inconveniencies that follow our Doctrine, and bids let us see, whether they do not require more heed*, page 30.

Let us then see and heed, what Inconveniencies he supposeth do follow our Doctrine.

Object. *First then, where they say, our Doctrine doth lead Men into Security, Remisness of Life, Neglect of their Duty, a sinful Course; how must their Doctrine hurle Men into Despair, and lead them by that to the casting off the whole Care of God, and their own Souls together?* pag. 30.

Ans. No such Inconvenience doth follow our Doctrine, as either the hurling Men into Despair, or leading them to the casting off the Care of God and their Souls; for there is no Cause to Despair of what's possible or attainable [through divine Assistance] as is confest, *to live without Sin, or to keep the Commandments of God*, and so to enter into Heaven, *is possible or attainable, through the Assistance of Grace*; Men may despair upon Impossibilities, or the Aprehensions thereof, but they have no Cause on the contrary: We both testifie unto true Faith and Hope in God through Christ, and his Name and Power, to enable the Soul to resist and overcome Temptations; as also we preach up God's Love, and Care over his Children, for their Safety and Preservation out of Sin and Evil; and that even he who is the God of Peace, according to his Care over his People, doth (in his own due Time) tread Satan under their Feet, by his great Power, which they believe in and partake of.

Object. *If sin will not serve a Man for his Acceptance with God, that he is sincere in his Desires and Endeavours of walking before him, unless he attain to Perfection, or to a Life that is wholly without sin in this world; then must the Heart of the most holy, and mortified Man upon Earth be quite broken, and discouraged for ever: There is Mercy with thee that thou mayst be feared, saith* David, page 30.

Ans. Sincere Desires and Endeavours of walking with the Lord Christ, are acceptable to him, they being begotten by his own Spi-

rit, but it is a Miſtake, that they fall ſhort of attaining to Perfection, or to a Life without Sin [in this World] who follow ſuch Deſires and Endeavours.

As alſo it is a groſs Miſtake, *That the moſt holy and mortified Man upon Earth, did either fall ſhort of ſuch Perfection in this World, or that he muſt have his Heart quite broke, or diſcouraged forever on this account*, page 30. Beſides Thouſands do experience the contrary, that our Doctrine of ſinleſs Perfection, hath no ſuch Tendence nor Effect, as this of Deſpair unjuſtly ſurmiſed to be the Conſequence thereof: Beſides, I ſuppoſe it is as hard a Matter for this Man to prove, what Sin or Sins the moſt holy and mortified of God's Servants and People lived in all their Life time, as to evince when, where, or how they came to be perfectly cleanſed, or thoroughly purged after their deceaſe: For our Parts, we do not believe the *Pope*'s Doctrine of a Purgatory after Death.

A ſuppoſed Objection of it not inconſtant with our Principle.

If God were not Good and Merciful to conſider Man's Frailty, to pardon his ſhortneſs and Imperfections, and bear with him, we ſhould not fear him, that is, worſhip or ſerve him; for it were to no purpoſe to go about it, ſeeing we could never pleaſe him.

An. Herein he ſaith true, but then God's Goodneſs and Mercy in thus condeſcending, and pardoning any ſuch ſhortneſs or Imperfections (which when confeſſed and repented of, or where the ſincere Deſires and Endeavours are alive) tends to engage the Creature the more to fear, ſerve and worſhip him; and to bring Man nearer and nearer to God, with whom there is Mercy, that he may be feared; and the Fear of the Lord doth keep the Heart clean.

Object. *Alas! that theſe Folks did but know what they do, when they bring in ſuch Doctrine, who themſelves muſt tremble* * *to be judged by it. O ye fooliſh Galatians! who hath bewitched you, that you ſhould depart from that Comfort and Peace, which ſome of you, I believe ſometime had in believing and truſting in Chriſt altogether for your Pardon, and Reconciliation with God; that you ſhould be brought now to the Works of the Law*, page 30.

* Contrary to 1 John 4. 17, 18.

An. The Man runs altogether upon his own reiterated Miſtake

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in the State of our Doctrine and Case; we know what we do, and that we are none of those foolish *Galatians* in what we hold; we draw none from the Spirit, to be made perfect in the Flesh, but do both direct Men to their Beginning in the Spirit, and to persevere therein, to walk in the Spirit, obey the Spirit unto Mortification and Sanctification, &c. *For if ye walk in the Spirit, then are ye not under the Law; And we through the Spirit have waited for the Hope of Righteousness by Faith*; and through the Spirit do still believe, trusting in Christ for all the Good, the Sufficiency, the Strength, the Joy, the Soul's Comfort and Peace, that we daily receive; for without (or separate from) him, we can do nothing, yet all things through Christ that strengthens us

Object. page 30. *Is there any in deed of you think that you are able, and do continue in all things that are written in the Book of the Law, or in all things that are written in the Tables of your Hearts, to do them? And are you ignorant, that upon that account and that alone, that none do, or are able to do so, the Apostle tells you, as many as are of the Works of the Law, are under the Curse.*

An. A mistake still, the Apostle no where tells us, that none (which as well concludes Christians as others) do or are able to continue in all things, that are written in the Tables of their Hearts to do them (as for all things written in the Book of the Law outward, they are not required of us) Surely the Apostle's Testimony was, that they could do all Things through Christ that strengthens them; and it was neither Circumcision nor Uncircumcision that availed any Thing, but the keeping of the Commandments; to conclude, that *none are able to continue in the Law of Christ written in their Hearts*, is contrary to his Doctrine; for abiding in his Love, and his saying, *If ye love me keep my sayings or Commandments; and in this is the Love of God manifest, that we keep his Commandments; and his Commandments are not grievous, but joyous unto us.*

Object. page 31. *Alas Sirs! what mean you when we are under the Ministration of the New Testament, which brings the Spirit and Liberty (where the Spirit is there is Liberty) and Righteousness (for by the Law of Faith the Christian hath a Righteousness to plead, and to be justified by) and so Life; you should be ready to return into a Jewish or Natural Bondage, to seek for it, from*

that only, which can bring Death, and is the Ministration of Sin and Condemnation.

An. His Sigh [*Alas Sirs!*] for us, and Consequence upon us, are both groundless and the Consequence of his own Mistake still, as that we are ready to return into a Jewish or Natural Bondage to seek Life from that only which can bring Death, &c. this hath no Truth in it; we neither seek Life from the Letter which killeth, nor from any Ministration without the Spirit; nor are we Ministers of the Letter (nor do we sow to the Flesh) but Ministers of the Gospel of the Spirit, and of the New Testament, knowing that 'tis the Spirit that giveth Life: *And if ye through the Spirit do mortifie the Deeds of the Flesh* [or the Fruits thereof, which are corrupt] *then shall ye live.*

Sect. XVIII.

Object. page 31. His other Consequence of our Doctrine is, of *Evils more secret and spiritual, much more deadly to the Soul then their ordinary Sins, as Persons wrought over to us, immediately to look on all others at a distance, even to a Contempt of the most grave, serious holy Professors, but as Men altogether in the Dark, without Light or Life, to be separated from, &c. as also Insolence and infinite Presumption, falling into the Condemnation of the Devil; Pride, spiritual Pride, the most damnable Pride, proud of God's Grace, Monstrous overweening Conceit of a Man's Self, dividing, continually censuring and setting at nought of others, &c.*

This is a plain Untruth.

An. These are sad Inferences; we have enough of them; he should have spared such censuring, whilest he is opposing others for contemning and censuring, but these are no wayes deducible either from our Doctrine or Testimony, which is for a sincere Obedience and real Conformity to Christ Jesus (and following of) his Steps, who left no such Example, as either spiritual Pride, Insolence, Presumption or Self-conceit, but of Meekness and Humility, yet gave true and severe Judgement against Hypocrites.

As for the *prudent, the sober and pious among* whom he mentions they see no such Consequence of our Doctrine, as this man suggests, nor any Cause to mourn for any natural Effects of our Testimony

Teſtimony; but rather for their Miſcarriages and Abuſes, who are diſobedient to the Truth thereof; and for ſuch Profeſſors, as undervalue, pervert and miſrepreſent that holy Teſtimony, which God hath committed unto us: they are at a real Diſtance from us, and far from being the moſt grave, ſerious or holy Profeſſors.

It's true as he ſaith, *That the Way of Chriſtians is to be humble, to debaſe themſelves, to make ſelf of no Reputation; after the Example of their Lord and Maſter; and* (as he ſaith) *to live altogether on Dependence upon God, each Man in Lowlineſs of Mind, &c.* Conceſſ. to Truth, page 32.

An. This is the Chriſtianity and Perfection we aim at, and bear witneſs unto, and which many are preſſing towards; and what better, what more pure and perfect ſtate is deſirable, then to live altogether on Dependence upon God? But how well this Man's oppoſing our Doctrine of Perfection and living without Sin, agrees with his Conceſſion, of living altogether on Dependence upon God; let the ſerious Reader judge.

Object. *Laſt of all there is that exceeding Danger in entertaining at of that Opinion, that I am afraid at my Heart, it doth not conſiſt with the Grace of God and Juſtification of a Sinner by Chriſt; it is a high Text, that* if you be circumciſed Chriſt ſhall profit you nothing: *I am really afraid at my very Heart, Sirs, leſt your Caſe be the very ſame in Effect, with theſe,* (viz.) *that of the Galatians and* Jews, *which was a looking to the Law only for Righteouſneſs; not to the chief End of it, which was through Conviction of Sin, to drive them to God for his Pardon.*

An. 1*ſt.* Friend, this Fear of thine appears a very dark and groundleſs Fear; for firſt, haſt thou not confeſt, that *ſuch a Perfection, as to live without ſin, is our Duty.*

2*dly. That it is not impoſſible, but that it is poſſible to attain this ſtate of keeping God's Commandments, and being without ſin by Grace, or the ſpecial Aſſiſtance of God's Spirit,* page 6, 7.

3*dly. That the* Quakers *aſcribe not to themſelves, but to the Spirit, the Life, the Power, or to Chriſt within, all that they do,* page 8.

Well ſaid, come on, enough to clear the *Quakers* from giving the occaſion of ſuch a Fear concerning them; do not let ſuch a Fear lie upon thy Heart; for their Caſe is far enough from that of

the *Galatians* and *Jews*, who sought to be made perfect in the Flesh, set up their own Righteousness, being gone from the Spirit and Law of Life within, into the Letter, and Ministration of Death without; whereas the *Quakers* Obedience through the Spirit, the Life or Power of Christ within, is no Self-righteousness nor Fleshly Perfection, fetched or sought from the Letter without, but very well, both consistant with, and springing from the Grace of God, the Pardon and Justification of a Sinner by Christ, who is the Author of Eternal Salvation, to all them that obey him; and is only the Righteousness and Justification of such, who believe in him, obey him, and walk sincerely before him.

Object. *But you have taken up an Opinion, that the whole Law must be kept* [That's a Mistake] *that you must live without sin, and unless you come up to this Pitch, you cannot be saved.*

page 32.

An. Fir[illegible]is not our Opinion, that the whole Law must be kept, bu[illegible]uch of it as God requires, that is what concerns the New C[illegible]nt, wherein, God doth both pardon and take away Sin.

2*dly.* to [illegible] without iSn, is required in the New Covenant, and is the E[illegible] of Christ's saving Work, who was called JESUS for this Cause, and to fulfil this Promise, namely, *He shall save his People from their sins*; and this no wayes hinders our acknowledging him to be our Advocate; nor yet opposeth that Saying, *If any Man sin, we have an Advocate with the Father, even Jesus Christ the Righteous*, through whom, both Pardon and Deliverance out of *sin* is obtained; for [*If any Man sin*] is no positive Conclusion, that every Man sinneth, or that none of God's People live without Sin, but rather implies, that [though it be possible that some may sin, yet they may be holpen, & preserved out of it] there are or may be some that *do not sin*; for [*If any man sin*] is not, that [*every Man doth sin.*]

As for *These Friends* (meaning *Quakers*) [*being at the Bar of the Gospel*] they see no Cause, either to look upon themselves, as *declining the Grace of the Gospel*, or *to have their Interest in that Freedom, which belongs to honest Folks, through the Redemption that is in Christ Jesus*, whatever this Man hath insinuated against them, or charged

page 33.

upon

upon them to the contrary; nor will they appeal from their Terms under which they are brought by Christ [or from the Terms of the Gospel] to the Terms of the Law; neither will they be judged by this Man's Consequences, what Foolishness soever he therein chargeth upon them.

The Danger he surmiseth, the sincere *Quaker* fears not, nor are we (who are called *Quakers*) doubtful what shall become of us before the great Tribunal of God, while we have the Testimony of a good Conscience; holding our Integrity, and abiding in Christ Jesus, the Son of the Father's Love, in whom we have Access with Boldness unto the Throne of Grace; knowing also, that he that abides in Christ, sinneth not; and if our Heart condemn us not, then have we Confidence towards God; near is he that justifieth, who shall condemn? who shall lay any thing to the Charge of God's Elect? It is God that justifieth, unto whom it is said *thy People shall be all Righteous.*

Finished London *the* 3d. *of the* 12th. *Month* 1674. } G. W.

THE END